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JUNE 1956

The Reformed Journal

A PERIODICAL OF REFORMED COMMENT AND OPINION

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SIRS:

Your card notifying me that a foreign subscription donor has made it possible for me to receive your *Journal* for another year, has just come to hand.

During the past 12 months I received the *Journal* regularly and am extremely glad at the prospect of being able to get it in the future. I sincerely thank you for your kind consideration in this respect.

At the same time I wish to compliment you on the high standard of journalism that is maintained and on the actuality of the subjects discussed. Although the history and present circumstances of our respective churches may differ, we nevertheless have much in common. This fact has once more been brought home to me and my colleagues here by your *Journal.*

Wishing you Godspeed for the future,

Yours faithfully,

E. P. Groenewald

University of Pretoria,
Pretoria, South Africa.

SIRS:

No long comment on the question of choirs in the Christian Reformed Churches is necessary. The question has been debated by better and more qualified men than myself.

But perhaps one thought should be brought forth to correct an apparently prevalent, erroneous position held by many in our churches. Stated so well by Peter L. Van Dyken in the *Reformed Journal,* May 1956, it is this: "And I believe that that desire [the desire to parade one's voice before the congregation] is at the bottom of most of the argumentation to promote choir singing in our Christian Reformed churches."

Whatever the reasons for promoting choir singing in our churches by those who have a special tal-

(*Continued on page* 23)

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Editorial Board

HARRY R. BOER, JAMES DAANE, GEORGE STOB
HENRY STOB, HENRY ZYLSTRA

Publisher

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LOVE IN THE SPRING
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NOTES AND LETTERS

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The Elder at the Meeting of Classis

by William Boer

IT IS THE CONTENTION of the writer, confirmed y many in a position to know and judge, that the restige of the elder at Classis is at low ebb. Webter defines "prestige" or "influence" as "commandng position in men's minds." Judging by the great ilence on the part of the vast majority of elders at ur Classical meetings, our "influence" there cannot command much position" in the minds of the other elegates, namely, the ministers.

Now unless something is done to change this rerettable situation, the elders might just as well tay at their jobs and leave the running of Classis ntirely to the ministers. But Classical meetings ithout elders would be in violation of the Church rder, so we ought to inquire, for the benefit of the ntire church, what can be done to bring about this esired influence.

Let me state at the outset that I believe the sience of the elders is not due to lack of ability on the art of many to participate intelligently in the dissions. With the exception of deep theological uestions, the intelligent elder can pass on any isue. Generally speaking, deep theological questions re the exception rather than the rule at Classis. therefore maintain that the elder can exert an inuence at Classis far beyond what is presently the ase. It is the elder's responsibility to exert such nfluence. He must "rule in the Name of the asended King and . . . be diligent in the government f the Church" (Form for Ordination of Elders and Deacons). Not to do so means shunning the obliation imposed upon him by the privilege of office.

Many leaders, however, may be tempted to disiss Classis meetings as simple, routine affairs. But one who considers the facts should reach exctly the opposite conclusion. This becomes crystal lear once we realize that the authority of Classis ver local consistories is all-embracing. Usually he entire evangelistic enterprise of local churches s supervised and regulated by the Classis and the rganization of new congregations must have its ull approval. Classis must also pass on the final teps of censure leading to excommunication and, n general, becomes the last court of appeals for ersons who hold themselves aggrieved by decisions f local consistories. So important is the Classis to he life of the church that Schafer, in volume II, age 139 of his *Polity of the Churches,* writes:

> The Classes exert more influence and authority than Synod because of the far larger number that attend them, because they meet oftener than Synod and because they give the final word on all the many matters that come before them except those few which are brought to the broader assembly. The Classis or Presbytery has been characterized as the most important unit in the presbyterian system.

The great importance of the Classical Assembly having been amply proved, what can be done to enlarge the sphere of elder influence there? After all is said and done about blaming the elders for lack of knowledge when they should be informed, and for silence when they should speak, it must, in all fairness, be admitted that the present Classical set-up admirably lends itself to such complete lack of knowledge and to such great silence. In saying so, I'm not accusing our ministers of responsibility for it. On the contrary, as elders we must take the blame ourselves, and we should do everything possible to effect the required changes. In my opinion, in many of our Classes, there are two things wrong with the present system, namely:

1. Lack of knowledge on the part of consistories as to the agenda of the next Classical meeting.
2. The rotary system of elder representation.

Let us consider these in the order mentioned.

TAKING Classis Holland as an example, we find that the first 1956 meeting was held on January 26. A notice to that effect appeared in the bulletins, along with notification that all matters to be brought to this meeting should reach the clerk not later than January 5. This meant that the agenda would be sent to the delegates probably a week or so thereafter The agenda, furthermore, is sent only to the minister and the elder delegates of each consistory, most always reaching them after the monthly consistory meeting. Hence, unless the minister and/or the elder delegate specifically request consistorial advice or instruction, the consistories are left in total ignorance of all matters on the agenda. Though all Classical decisions are later sent to consistory members, this does not take away the fact that, with the exception of occasional matters on which Classis requests consistorial advice, the elders are usually confronted with accomplished facts. As a result, consistorial attitudes or decisions anent agenda matters are necessarily few and far between.

When Synod meets, every elder in every consistory is given a copy of the agenda. Classis, meeting three or four times annually, and touching the life of the local church in many respects much more intimately than Synod, doesn't bother to submit a copy of its agenda except to the ministerial delegate who attends all the meetings, and to the elder delegate

Elder at Classis — Continued

who attends one during his entire term of office. Thus, with the consistories virtually ignored and the elder delegates virtually uninformed, the stage is set for well-nigh complete ministerial domination of the "most important unit in the presbyterian system."

A far more desirable arrangement would be the following:

1. All matters to be placed before Classis should be in the hands of the Clerk on the 25th day of the month preceding the month in which the Classis meets.
2. A copy of the agenda should be given to *each* consistory member the Sunday before the monthly consistory meeting. (Note: to each member — not merely to the minister and the delegate. The additional work involved for the Clerk is slight).

The result would be that each consistory member could then peruse and consider the agenda, and at the subsequent consistory meeting such questions could be asked, opinions expressed, and decisions made as would convey to both delegates the collective wisdom and opinion of the consistory. This is far better than the present system which admits of no such procedure, except, as was mentioned before, in such matters as Classis specifically refers to the consistories.

THE SECOND matter, namely, the rotary system of elder representation at Classis, is of considerable more importance even than the preceding one. Under the "rotary" system, each elder takes his turn representing his church. Depending on the number of elders in each consistory, each elder, during his term of office, attends Classis once in 2 or 3 years, as the case may be (in very large consistories some elders may not attend at all during their entire term). Unless he is exceptionally interested the elder is there confronted with matters he has paid little or no attention to, as a result of which he sits in attentive silence while the permanent ministerial delegates dissect, debate, or agree on the questions. When this elder votes, he may side-in with the last speaker, or with the most convincing exponent of an advocated solution, without fully realizing whether he votes rightly or wrongly. This is particularly true in cases carried over from previous Classical meetings. The ministers on the other hand, having attended all previous meetings, are very well informed and what else is there left but for the average elder to be entirely influenced by the opinion of his own or of other ministers.

The rotary system of elder representation gives rise to this unhappy and unbalanced situation. It certainly is not demanded by the Church Order, which merely states that each consistory is to be represented by a minister and an elder. It may hav started because consistories were unsuccessful i getting the same elder to attend Classis for mor than one or two times in succession. However, it i being justified on basis of the "equality of the eld ers," whereby the youngest elder in the consistor has the same standing in attending Classis as th ablest and most experienced elder. Regardless o consequences, this "equality" leaves ability out o consideration and ignores entirely the desirability o a measure of continuity in office, while doing lip serv ice to what may be termed the "equality ideal." N business could successfully be conducted this way Nowhere but in the church does such a system seer to be in vogue.

If at all possible, it should be changed so that th same elder represents a consistory for a period o *at least* one year. Such a system would insure som continuity in office and should result in more stabilit and a much greater degree of intelligent judgmen In this connection, please note what J. L. Schafe states regarding this matter in his *Polity of th Churches*, page 95, volume I:

> It is advisable to send the same elder to successiv meetings of the Classis or Presbytery (as far as th can be done consistent with the principle of equality the elders) in order to enable the elder the better take an intelligent part in the deliberations of t assembly.

Again, in volume II, page 118, he writes:

> Since the elders at Classis take but a comparative small part in the discussions, and this is in part due the fact that they do not go to successive meetings, may well be considered whether it would not be advisab to encourage Consistories to send the same elder much as possible to successive meetings of Classis. Sin Synod has declared that "with a view to the welfare the churches, Classes are advised against the rota method of selecting Synodical delegates" it would see inconsistent for Classes to favor the rotary method f elder delegates to its meetings."

The *Church Order Commentary* by Van Dell and Monsma, on the other hand, takes a position favor of the rotary system by stating (page 183

> All elders should qualify themselves for service a each delegation to Classis adds to the experience of t delegates. Furthermore, if delegation should be limit to certain elders, that might foster a spirit of superiori on the part of some.

The reasons here cited in favor of the rotary sy tem carry very little weight and certainly do not ev begin to offset the very pronounced disadvantag inherent in the system. Attending Classis once du ing his term of office merely serves to emphasize a re-emphasize to the average elder his inexperien in a field in which, because of the system, he c never hope to become effective. Or must we belie that the experience the elder gains at one Clas meeting will stand him in good stead when he tends his next one five or six years later? To ask t question is to answer it. As to fostering a spirit superiority on the part of some, this is a mere qu

ified assumption and seems to become inoperative as an argument where Synodical attendance is concerned, Van Dellen and Monsma not being in favor of the rotary method there. And why must the interests of the entire church suffer because of the supposed pride of the few? Even if true, their fellows would take care of them, never fear!

MENTION must also be made of the advantage the minister already has over even the most experienced elders in matters ecclesiastical. By education and experience, leadership naturally resides in the ministry of the church in regard to all matters pertaining thereto. Now if anyone thinks I want to see this changed, he is sadly mistaken. It will be an ill day for the church if ever it is. There always has been and there always will be a pronounced ministerial domination of Classes and Synods. After all, a minister is educated for the task and spends his full time on what can but claim a fraction of the elder's time, who besides, has not received the formal training for it.

But I must also call attention to the fact that our religion concerns itself with "all" of life. It intimately touches every sphere of our daily existence. And it is exactly because of this that the intelligent, well-informed elder can at times fill a stellar role in that his layman's viewpoint can beautifully complement the minister's judgment. Let us never lose sight of the fact that the elder has come to grips with life in an area far removed from the minister's. He has to face the world from day to day, and there can never be a complete substitute in the minister's life for the hard realities of the sales route, the classroom, the factory, or the office. Out of these crucibles, among others, come the elder's hard-earned common sense, an indispensable adjunct to ministerial experience and devotion in the government of the church.

Classis needs the elder's viewpoint and it should be expressed whenever necessary, and alert ministers, having the church's welfare at heart, should ever strive to obtain it. This certainly cannot be done under the rotary representation system, nor under the notification method, generally in effect. I have outlined their insuperable handicaps and have suggested what I consider desirable and much needed changes. Should we remain indifferent to the situation now prevailing, we can't blame the ministers for taking over completely and for lightly regarding elders who don't exert influence anyway. Change it, send your ablest men, and immediately a new atmosphere prevails, which should go a long way toward restoring the "prestige" of the elder at Classical meetings.

Let us all remember, to the elders and the ministers *jointly* has the Lord entrusted the welfare of his Church, not to the ministers alone.

Love in the Spring

by Charles J. Miller

A DAY LIKE THIS, when spring is giving its first smile, always seems to make the subject of love appropriate for discussion. Most young people either are in love, or hope to be, or hope they never will be again. However, particularly on days like this, I wonder how many of us have ever searched the Scriptures to find the pattern of love there, to let it serve as a model for ourselves.

It was a shock and a revelation for me to live in the Near East where many of these Scriptural traditions of love and marriage still prevail. I have known many happy family-arranged marriages. I have seen marriage go-betweens at work. I have known families which considered themselves disgraced when young people married for what they called "love."

However, the first time I had any connection with a family-arranged marriage, I reacted very negatively — the way I am sure you would — because I was sure love could be no part of it. Dallah, our faithful housemaid and cook, returned from her home one Sunday evening in tears to announce that she would soon be married. As the story came out between her sobs, we learned that her mother had arranged her marriage to a village storekeeper. Dallah had never spoken to him. She insisted that he was old, that his teeth were falling out, that he was bald, that all he wanted was a nurse for his old age. In fact, he was already thirty. As may happen in such cases, the marriage agreement was nullified and a younger husband was found for Dallah — but still one whom she had never met.

After I recovered from my initial distaste for such a marriage, I came to realize that such marriage traditions not only prevailed during Scriptural times but, in fact, furnished the classical an-

Love in the Spring — Continued

alogy of God's love for man. Marriage was considered too serious a business to be left to young amateurs. Instead it was in the hands of mature matchmakers who understood, perhaps better than the young people themselves, the importance of personal compatibility and who also recognized the need for family respectability. Such a marriage was that of Isaac and Rebecca.

As you remember Abraham was old and wished a worthy wife for his son Isaac. To secure such a wife, he charged his chief servant to return to the land of his birth, Mesopotamia, rather than seek one from among his neighbors, the Canaanites. There, at the city of Nahor, who was the brother of Abraham, the servant paused to water his camels when Rebecca, the granddaughter of Nahor, came to draw from the well. The servant was impressed by her beauty and by her generous character when she not only offered to draw water for him but also for his animals. Having found a damsel who met his standards of character and beauty (and who also bore the mark of God's approval) he made his mission known to her father and asked her hand for Isaac. Only after her family had approved and the servant had distributed elaborate gifts was Rebecca asked her will, which was to go with Isaac. The account ends with an exceedingly revealing verse: "And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's death."

Such a marriage, as with most family-arranged marriages, gave first prominence to the selection of the proper family. Its second emphasis was on the character of the girl. But, finally, we must be conscious that the servant recognized that Rebecca was "very fair."

It may come as a surprise — even to some of you who are safely married — that in the marriage service of our church (and of most Christian churches) many of the same traditions continue to exist as prevailed with such family-arranged marriages as that of Isaac and Rebecca. The couple is never asked if they love one another — this is seemingly irrelevant. The question asked is never one of personal sentiment — but of solemn commitment. The service reads, it may be well to remember, "Do you promise that you *will*, with the help of God, love . . . so long as you both shall live."

Love, it would seem from the Scriptural pattern of marriage, is not primarily a passion (as the Hollywood stereotype would have it) nor even a sentiment (as our grandparents seemed to feel when they blushed at first meeting), but love seems to be a conscious and deliberate choice, almost an intellectual act.

Obviously in marriage human love *becomes* more than such a promise. It often blends companionship with desire, and affection with possession. But lest the Scriptural emphasis be distorted, it is well to remember that the Apostle Paul, the bachelor who wrote so knowingly of married love, makes clear in Ephesians that the love he commends is primarily one of conscious commitment and not of sentiment. He does not say that husbands should be in love with their wives. Instead, he commands: "Husbands, love your wives . . . in the same way that Christ loved the Church."

My intention in thus discussing love has not been to advocate family-arranged marriages, although I have come to recognize their real merits. Nor has it been to insist that the core of all true love in marriage is a deliberate will to love, although this is certainly a neglected feature in modern marriage. My intention is rather to clarify the usual Scriptural meaning of love as it is applied not only to marriage but to all relationships. Especially in our society where love, even in Christian circles, is usually considered the blindest of unreasoned sentiments, I feel that we must be conscious that in the Scriptures love usually has an entirely different meaning — and is primarily one of will and not of sentiment. This is God's kind of love — a selfless, dispassionate love even for the unlovable — that He has shown toward man and that He requires of us.

God loved us not because we deserved it, not because anything we do makes us attractive to Him (it should be enough to say that God finds all of us sinners) but because He *chose* to love us.

This quality of love which God has shown to man is the same quality which we as Christians are ordered to show our fellow men. We are so to set our will to love that though our fellow men are repulsive and hate us — yet we will love them. We are so to love that we will carry God's message of love — the Gospel — to all men, not because we *feel* we must but because our love compels us. We are so to love that we assign our whole being to the service of God to witness to His saving power — just as consciously as Isaac assigned his love to Rebecca.

Following established policy, the *Journal* will combine the next two issues. The July-August issue will appear late in July.

Pages From the Past

During the course of the Centennial Year, which looks toward and beyond the 100th Anniversary of the Christian Reformed Church, *The Reformed Journal* hopes to reproduce a number of contemporary accounts and documents which reflect something of the origins and the developing life of the Christian Reformed Church. They are not to be thought of as giving the story with any measure of completeness, though the order in which they appear will be chronological. These accounts and documents are selected for their interest and color, and in some instances because they deal with specially significant and determinative events in the history of the Christian Reformed Church. They are intended to bring to the present some part of the living experience and spirit of the past.

The materials here reproduced will be selected and edited by Dr. George Stob. If any of our readers should have or know about any documents or items of historical interest which might be included in this series of reproductions, they are urged to correspond with Dr. Stob. —*The Editors*

Emigration of Seceders to America

The roots of the Christian Reformed Church in America lie in the life and thought of the Seceders of the Netherlands, who in 1834 separated from the State Church of the Netherlands and formed an independent church. Many of these Seceders emigrated to the United States in 1846-47 and settled in Western Michigan, with the newly founded colony of Holland as the center.

One of the documents relating to this movement, and showing something of the reasons and the spirit behind it, is an appeal to Dutch Reformed Christians in America, written by Albertus C. Van Raalte and Anthony Brummelkamp, ministers of the Dutch Secession who were deeply interested in the movement of emigration and who endeavored to direct it for the best spiritual interests of the emigrants. Van Raalte, indeed, became the leader of the emigrants, sailed the seas with them, and became the founder of the colony of Holland.

The "appeal" was contained in a pamphlet issued by Van Raalte and Brummelkamp, entitled: *Emigration*, or *Why do We Advocate Emigration to North America.* Part of this pamphlet was an address and appeal "To The Faithful in the United States of North America," which was signed by Van Raalte and Brummelkamp, and dated "Arnhem" (Netherlands), "June 1846." A copy of this pamphlet, with this appeal, came into the hands of Dr. I. N. Wyckoff, minister of the Dutch Reformed Church in Albany, New York. It was translated by one of the members of Dr. Wyckoff's congregation, and published in *The Christian Intelligencer*, weekly publication of the Dutch Reformed Church, on October 15, 1846. What is given below are excerpts from this appeal.

To The Faithful in the United States of North America

. . . Brethren and sisters, though separated from you by the ocean, we have a word to you. We, by the great mercy of God our Saviour, ministers of God's Word, servants of the blood-bought Church of God, ask for the exercise of the communion of the saints, and call upon your compassion towards many of the Lord's children, toward many poor and needy of your fellowmen.

But that you may be able to grant us some confidence, we will endeavor to make you better acquainted with our persons, circumstances, and purpose.

. . . We entered into the ministry of the word, and . . . soon found ourselves standing in opposition to our national, or world-church, which in many instances is nothing but a mere State machine, dependent on worldly government, and supported by the State fund, with a minister of public worship at its head. Because we rather choose to obey the word of God, than the despotic rules and regulations of their Church government, which estranges itself more and more from God's truth, we . . . were troubled and hindered in the ministry of the word. The consequences of this were that amidst much reviling and persecution . . . these have formed themselves in every part of the Netherlands into small congregations, entirely independent from the government — congregations small and poor according to the world, but, for the most part out of the middle class of citizens . . .

. . . We are ministering to those congregations . . . greatly suffering from the social oppression; for though our members are bound to pay . . . their equal share in taxes which are imposed upon the public for the support of the Church of the land . . . yet, not being willing to sacrifice the liberty of our congregation, we judiciously would refuse to accept any subsidies of the land's treasuries, if ever such should be offered to us — but we have no fear at all that we shall be brought into the temptation, having been compelled . . . to promise never to claim any support of the public fund, neither for our churches nor poor. In consequence of this, the care of the churches, parsonages, for the support of the widows and the poor, for ministers and the training of laborers in the word are very oppressive. . . . This languishing and outward wretched condition of many of our members, and thousands of our fellow citizens — which stands near related to the deplorable material state of this country, occasioned by the superabundance of its population . . . the poor, decaying condition of trade and handicraft — the diminution of wages — the invasion of the rights of conscience — and, finally, the quite exhausting tributes or taxes which are daily required to balance our enormous State debt — by all this we see that our middle class disappears . . . and the laboring classes . . . are quite unable . . . to get any kind of fixed and sufficient employment. . . . Then

sad realities have . . . urged us to look for some other part of our globe, as an habitation for many of our Christian countrymen . . . and seek resort to a country where the work awaits the man and not man the work — where there is no such superabundance of population as to occasion mutual and continual repulsing, but where God's beautiful creation is still ready to receive men. . . .

. . . Our Christian people are sorely afraid [of the Dutch colonies, such as Java — Ed.], as much in consequence of the unhealthy climate, as on account of the oppressive course of the Dutch government, in relation to religious liberty. For all these reasons we have turned our eyes towards the United States of North America. Our heart's desire and prayer to God is, that . . . our people . . . may find their temporal subsistence secured, and be able to save their families from the miseries of a declining state of community. Especially we would desire that they, settling in the same villages and neighborhoods, may enjoy the privilege of seeing their little ones educated in a Christian school — a privilege of which we are here entirely deprived, as the instruction given in the State's schools may be called but a mere general moral one, offensive to neither Jew nor Roman Catholic, and the free schools are quite interdicted. We neither may nor wish to endure this privation any longer.

Furthermore, it is our desire to take an active part in the promulgation of God's truth among the heathen. . . . To our great satisfaction we have heard that in the interior of America, together with all the privileges of religious and scholastic liberty, there is still a great abundance of fertile ground and profitable labor to be found. But . . . we are not able to defray all the necessary expenses, neither can we look for aid to any of the wealthy of our countrymen. . . . Though a bright and free path of rescue for so many sorely afflicted and godly families is indeed brought within our view, yet still it remains rather inaccessible, at least we have already been obliged to send away many entreating, godly, needy, miserable fellow-creatures. . . . God commands that we must love our neighbor not in words only, but in deed and in truth. . . .

It is in accordance with these principles that we boldly apply to you, beloved brethren and sisters, beseeching you to grant us your aid and assistance in this precious work, to rescue many members of the body of Christ. . . . We entreat you to aid and assist us with your counsel, with your wealth, and with whatsoever the Lord our God has entrusted you. Such we beseech of you with perfect boldness, assured as we are, that it shall work together for your salvation, and that your good works shall be rich in fruits of thanksgiving unto God. We ask it confidently, not presuming that either your hearts or your hands, by any prejudice, will be fenced against a Dutch colony on North America's ground . . . Once more, dearly beloved brethren and sisters O! do assist us, that we may become mutually acquainted in God, through Christ, in performing good works, that we may together rejoice in these new and sweet bonds of Christian love and charity . . .

At this moment a number of no less than forty Christian persons, for the most part farmers, are quitting the land of their nativity, and it is especially those whom we would recommend to you, to aid them with your counsel. They would make their journey either over the lakes or along the Ohio to Milwaukee in Wisconsin, to the Dutch Christians who have settled there. Let them know which way or mode of travelling is the most secure and with the least expense for those of our people who may follow. . . . We beseech you, therefore, do come to our aid! Though we feel that your shoulders are probably laden with many burdens and calls for charity . . . we are sure that Christians in America are graciously spared from that distressful decline in business, and also from those heavy taxes or duties under which our people are bowed down. Moreover, we know that union makes power, and that in the kingdom of God the penny of the poor widow is of great importance. . . .

In response to this appeal, a Protestant Evangelical Holland Emigrant Society was formed in Albany, and through the kindness of Dutch Reformed people in New York City, Albany, and Buffalo, emigrants were assisted, sometimes housed, and sometimes provided employment in these areas. Later, because the emigrants were victimized by unscrupulous people who offered "help," the Netherlands Society for the Protection of Emigrants from Holland was organized and began to function.

Another kind of response to the "appeal" appeared in the form of a letter that was published in *The Christian Intelligencer* of November 26, 1846, which said in part:

Now I might say, and would say, in behalf of all the faithful in Illinois, to these Christian people, *Come on, friends.* Though we have no money to bestow, we can direct you to suitable locations, give employment to your mechanics, furnish land for your farmers to cultivate till they shall get lands of their own, and aid you in various ways, so as to make your circumstances comfortable, and expedite those important objects you have in view in leaving your native country. . . .

. . . Probably Illinois presents more inviting locations on all accounts for such migrants than any other State in the West. The religious denomination to which they are attached has an existence here already. Five of our Reformed Dutch churches are established in eligible places. In the vicinity of each, if not immediately adjoining, are tracts of land suitable for the location of neighborhoods or villages. Our own people, I am persuaded, would cordially welcome these emigrants to their respective settlements, and afford them all the aid in their

power. I throw out these suggestions, that those whose business it may be to seek locations for the emigrants may have their attention directed to some places which we Dutch folks in Illinois think would be eligible for the settlement of these Christian people.

An account of the arrival of Van Raalte and his group appeared in *The Christian Intelligencer* of Dec. 3, 1846.

The Rev. A. C. Van Raalte of Arnhem in Holland, with his family and emigrants to the number of a hundred souls, adult and children, reached here by the *Sultana** from Rotterdam, on Wednesday, the 18th of November. They left for Wisconsin the next day, by way of Buffalo and the lakes, being fearful to make any delay on account of the closing of navigation being at hand. They expect some to join them this winter, by the way of New Orleans. Mr. Van Raalte is one of the signers of the Appeal to the Faithful in America, a translation of which was published in the *Intelligencer*. Rev. H. P. Scholte of Utrecht, who was expected this fall, has deferred it till spring, when he expects to bring his family with him.

*Van Raalte and his party did not arrive on the *Sultana* as here reported, but on the *Southerner*, which left Rotterdam on Sept. 24, and docked at New York on Nov. 17, 1846. *Cf.* Henry S. Lucas, *Netherlanders in America*, p. 70, and pp. 644, 645, where the Passenger List of the *Southerner* is reproduced.

The following note was placed by Rev. Thomas De Witt in *The Christian Intelligencer* of December 31, 1846, p. 98:

It was stated, three or four weeks since, that the Rev. A. C. Van Raalte and a company of emigrants, amounting to the number of more than one hundred persons, had arrived in this city. As it was about the close of navigation on the lakes, and winter was about to come, they pressed immediately on their way towards Wisconsin. Within ten days, three vessels have arrived from Holland with emigrants; two of them containing upwards of one hundred each, and the third about thirty. The voyages have been long and stormy; in two of the cases between sixty and seventy days, and in the third, between fifty and sixty. This length of passage has brought them here in the midst of winter, in utter uncertainty of a definite place of location, when travelling . . . is far more costly, and far less opportunity for temporal employment can be found. . . .

Admission Into the Church

by James Daane

DEAR HENRY:

On the incompatibility of Christianity and Masonry you and I are in complete agreement. You also are in general agreement with the thesis of my two articles on admission into the Church which was: a church which through its mission efforts brings a true convert to Christ must be willing to grant him baptism and membership even though he be the merest babe in Christ. We differ concerning the application of this thesis to a convert who is a Mason. You contend that severance from Masonry must take place prior to baptism. I contended that because he is a true convert he must be baptized and the matter of his Masonry dealt with later after he has benefited from the ministrations of the Church, since it is a matter of discipline and not a condition of church membership. I took this position under the weight of the conviction that when the Lord adds a convert it is not for us to wonder why the Lord's converts are still such inconsistent sinners and to try to improve their lot before we accept them into the Church. When the Lord makes him his own, it is not for us to be more spiritual and less gracious by waiting for more amendment of life and thought before we acknowledge him as our own.

You agree with this last, except as it applies to a Mason. You do not absolutely rule out the possibility that a Mason may be a Christian and be ultimately saved. But you say that on the basis of the revealed will of God, the Church, since it is not God, does not ever have the competence to judge positively that any of such are true believers and therefore must in every case exclude them from membership.

I would find it extremely difficult to subscribe to the position that the Church always lacks the competence to judge whether a Mason is also a Christian. I think the Church has the competence (not of course an infallible one) to make the judgment that this Mason is not a Christian and then again that another one is. This of course is an assumption that underlies my position: that one judged by the Church to be a true convert, though a Mason, ought to be accepted by the Church.

Admission Into the Church -Continued

Does one really need to be God to make this judgment with reasonable certainty? Have not you and I known Masons whose Christianity we could not doubt, concerning whom we would not dare to make the judgment that they were not Christians? If we as individual Christians can and do make such judgments with reasonable certainty, why cannot we do it officially as officers of a church. After all, as you yourself know, what is required in such a situation is not that every last shred of doubt and wonder is removed so that the decision is made with absolute confidence. It is indeed very wonderful when a consistory can make such a confident decision because not a single doubt exists in the mind of any consistory member. Wonderful, but not an indispensable requirement. The most that is required is that a consistory be of the mind that *it dare not say a man is not a Christian.* Where this mind obtains, there, even though some small uncertainties may remain, the judgment can and must be made that a person is a true convert to Christ. In dealing with such a convert, beyond this the Church cannot go; but neither is it required of her to go beyond this.

Does one really need to be God to decide whether a given Mason is a true convert? I spoke recently with one of our missionaries who told me that on the foreign field he worked for many years with genuinely orthodox missionaries of the finest spirituality who were Masons. I shall never forget so long as I live a long conversation I had a few years ago with an Episcopalian Vicar. He related his life story, the many years spent on the stage (vaudeville!), his conversion experience, his entrance into the ministry, and the mission work in which he was engaged. Never have I met a man for whom Christ was so real, who so warmly radiated the Spirit of the Christ he served. I was greatly warmed by the fires of his piety, almost transfigured by his personal testimony, solid and glowing, the like of which I have never seen or heard. The dimensions of my own ministry never seemed so small, and I parted, resolved that he was the kind of minister I should like to be. But, while relating that he spoke before many types of organizations, he said that he always told them before hand that he would speak only as one for whom Christ meant much and had done much. And to illustrate his point he mentioned the Masons, and said in passing that he was a Mason. Surely one does not need the competence which God alone has to make a judgment (and an official one if necessary) about such people who claim to be Christians though Masons.

YOU SAY that in making a favorable judgment concerning a new convert's conversion that the Church at the very least must insist on the severance of connection with a false religious organization. This would of course be ideal. You write, "No man can be regarded as a convert to Christianity who has not broken his connection with the Jewish synagogue. . . . ." As a matter of fact now, did the early Jewish converts break off all connections with the Temple (the organized religion which had played so decisive a part in the crucifixion of Christ!) immediately and prior to baptism? The Book of Acts suggests that it was a process, not an abrupt severance. I know the Apostles used the Temple as a place from which to preach Christ, but am I wrong in thinking that when "Peter and John went up together into the temple at the hour of prayer" (Acts 3:1) that they too went up to pray? The hour of prayer was hardly the appropriate time to sound forth the gospel. Did not the early Christians continue daily with one accord in the temple (Acts 2:46)? And these are the ones concerning whom it was said that they "gladly received his word [and] were baptized" (Acts 2:41). True, one can hardly speak of membership in the Temple; but were not the connections with the Temple and the Judaism which had declared itself as a false religion by its crucifixion of Christ and its insistence on circumcision versus Christ (*cf.* Paul's insistence that if ye be circumcised Christ shall profit you nothing!) a process which went on *after* as well as before baptism? Indeed, did the Jerusalem church *ever* sever its connections with Judaism's customs and circumcision (*cf.* Acts 21:20ff.)? Does not the conflict between Paul and Peter and James, and especially Paul's conflict with the Christian Jews who tried desperately to combine circumcision and the law of Moses with Christ, indicate that the actual theological, if not the technical, connection with the organized false religion of Judaism was a process and not an abrupt, nice, clean severance? If the Lord had such patience with these Jewish converts who came out of the sphere of Biblical revelation, should we have less with a new-born convert who like so many other Christians and Christian churches does not see the religious incompatibility of lodge affiliation? Perhaps I do not at this point have 20-20 vision. But with such vision as is mine at the moment, it would seem that my method of dealing with such converts is more in line with New Testament practice than the one you advocate.

You refer to II Corinthians 4 where Paul states that light has no communion with darkness, no Christ with Belial, and make the application that conversion and Masonry cannot co-exist, no more for a shorter than a longer time. If so, how could there be any possibility at all that a Mason could really be a Christian and be so judged by God? But is it really true that conversion and Masonry cannot co-exist? To be sure, light and darkness are mutual

exclusive. But do not both co-exist together in this world? Does not every child of light have some darkness in his soul? Do not both exist in his soul *for the time being?* Can it be said concerning any except God that "he is light and in him there is no darkness at all"? Is not every Christian soul a battle ground of light and darkness? Would it not be serious error to deny that they do co-exist in every Christian soul? Such co-existence is, to be sure, inconsistent and contradictory, but surely it is a misinterpretation of Paul's statement about light and darkness to deny the reality of this co-existence. Is it not just because they did co-exist in the Corinthians that Paul exclaims, "Dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (II Cor. 7:1)?

YOU SUGGEST that the existence of polygamy and slavery in the early Church is not, as I assumed, comparable to the existence of Masons in the modern Church, since I believe that Masons in the Church ought to be under ecclesiastical pressure to leave Masonry, whereas the polygamists and slaveholders of the early Church were not under such pressure. I admit that in a way you "have got me" here. I am glad however that it is you that has got me, for you are both a friend and a professor of Ethics.

Why did not the early Church bring more pressure to bear on the evil institution of slavery? Why was it not *explicit* in its denunciation of polygamy? Why is the Social Ethics of the New Testament so unexplicit, so much a merely silent yeast? Certainly today, in the Christian West, the Church is, and quite rightly, more explicit and forthright in its treatment of polygamy and slavery than was the New Testament Church. Apparently what the New Testament Church did or did not do in this area is not normative. They did not put the slaveholder under discipline, nor make non-slaveholding a condition of membership. We today in America would do so. Their method of procedure in dealing with such questions, rather than their specific answers, is to be regarded as normative. They turned the world upside down without turning the world's social, political, economic institutions upside down. But neither did they precipitate denominationalism by purist answers to such questions. None of the early churches took a "distinctive position" and said, No slaveholders in this church! They all accepted any and all whom they judged to be true converts and worked on such evils as polygamy and slavery in a quite yeast-like fashion.

If a Mason then is a true convert (if we rule out this possibility then of course there is no problem) ought we not to accept him and work on the evil of Masonry in the same fashion? Particularly since, unlike our churches, the greater part of the Christian Church seems to have no greater sensitivity to this evil than the early Church had to the problem of slavery? Even such conservative churches as the Orthodox Presbyterian churches have Masons in their membership. You urge that the early Church did not place the polygamist or slaveholder under discipline. True, at first they did not; but somewhere along the line they did, *so that what was at first not a condition for church membership did in time become a matter of church discipline.* I know the question is a complex one, but would we be in error if we followed this same pattern in dealing with converted Masons?

I HOPE that this particular application of the position I have urged does not gather all the attention and leave the basic position unnoticed. I am glad that you have not done so. My main contention after all is that God has joined conversion to baptism and membership in the Church. I feel strongly that no fear of what may happen to our churches nor any pride of our high quality and standards should ever lead us to think that we may tear apart what God has joined together. This is not a matter, as some say, of making membership in the Church an easy and cheap thing — as though true conversion to Christ were ever an easy and cheap thing! I myself have kept a number of lodge members out of our churches, and have also "worked out" of our membership some who were. I suspect that I have had, because of circumstances, more of these experiences than some of my colleagues. But it is time that we frankly and humbly admit that when the Lord gives us a true convert in our mission work, *he becomes our responsibility, a responsibility that we may not shirk by making other churches our ecclesiastical baby-sitters for our less desirable converts.* When the Lord places a convert in the lap of a church, woe be to that church which drops the convert by rising to the maintenance of her own degree of knowledge and spirituality so that the world and the Church in general will continue to pay her the high tribute of their envy and respect. Illusion of illusions!

He that believeth must be baptized and accepted. A mother may forget her suckling child — but let not the Church of Christ do so.

This as you know was my main thesis. Let it be tested not by arguments born of fear or pride, but by Biblical, theological considerations. If it cannot stand these, then let it fall. I feel that it can stand, and trust that it will not be befogged by other considerations, not even by the touchy application I gave it. I know that much is involved. But it is time we honestly face the matter. And I feel confident that we will, for the factualities of our expanding mission efforts will compel us to face it whether we want to or not.

Fraternally but antimasonically yours,

JAMES DAANE.

Two Centennial Thoughts

by Lewis B. Smedes

THE CELEBRATION of a centennial needs no justification. To round off a cycle of accomplishment or existence with a celebration seems grounded in the nature of things, God Himself being the first such celebrant. It was He who first paused to celebrate the completion of His creative cycle in the beginning. So the Christian Reformed Church is not ill advised to pause and take note of the fact that she has existed for a hundred years. We may be pleased at the organized efforts to prepare us for a sabbath, for a celebration year to mark off our denominational birth year.

The centennial of a church, however, must be more than an occasion to impress the world with the fact of our existence and the notability of our accomplishments. Arrival at a hundred-year station should give us opportunity to pause and get our bearings, a promontory of time to stand on and get the range of ourselves. Self-analysis is the perpetual task of the Church, it is true. But a centennial presents a peculiarly opportune occasion and a peremptory demand to review our hundred years of separate church existence in relation to the ageless existence of the Church of Christ. Only a sect will celebrate its birth year without seeking its place in the historic Church of Christ.

I have two thoughts on the subject.

THE FIRST THOUGHT is that a hundred years existence as a church underscores an embarrassing situation. We belong to a visible church that is one hundred years old. But the Church of Jesus Christ is also a visible Church and is ages old. We also belong to the Church of Jesus Christ. It is true that we experience the Church of Christ within the visible denomination known as the Christian Reformed Church. For this reason our life in the Church is defined by a specific cultural and historical context. But the cultural and historical factors are always incidental to the fact that we experience the grace and truth of Jesus Christ in that context. Our experience of grace and truth in our hundred-years-old denomination — with its cultural accretions — is possible only because of the existence of a longer continuity of the ministry of grace and truth in the Church of Christ. This is the embarrassing thought. We celebrate the fact that the church to which we belong is one hundred years old. We also rejoice that the Church to which we belong is thousands of years old. In both instances, we are involved with the visible Church in histor as well as with an invisible Church.

There is a historical continuity of the Churc that carries us back to the day the great Creat came to a common Chaldean and began to create H Church. It carries us back to the Rock on whi Christ built His Church in history. It goes back the time when a group of different followers we informed by the life-giving Spirit. It is a conti uous stream that flows with the blood of martyr It is a tradition of good confessions in fine hour It is a history of building and decay and buildi again. It is a historical continuity drawn by t Spirit through the lives of Paul, Athanasius, A gustine, Gregory, Luther, Calvin and a host of sile witnesses. It is a past that is counted in confessi more than celebration, in grace more than pr grams. But it is a past that is also counted in t visible existence of the Church through the yea And it is this past, a long history informed by t Spirit, which furnishes the strength for a dynam future. This is not the past of a hundred yea but the past created in grace by the Spirit of G for many centennia in the years of our Lord.

It is when we take the visible Church serious that a hundred years becomes embarrassing. W all accept the distinction between the visible a the invisible Church. But do we sometimes forg that the invisible is incarnate in the visible? I a afraid that we do. We do take the visible side of t Church seriously in our discipline: excommunic tion from the visible Church is equal to expulsi from the Kingdom of God. We take the visible si of the Church seriously in the very fact that celebrate our centennial. But do we take it serio ly in relation to a continuing historic institut passed down from Pentecost to us? We do not we take our centennial without embarrassment as perfectly normal and ideal event.

WHEN WE TAKE seriously both the visi continuity of the catholic Church and our o hundred years of separate visible existence, cannot avoid embarrassment. We could avoid if we did not take the visible continuity serious We could avoid it if we did not take our own h tory seriously. But we cannot avoid taking eit of them seriously. We are compelled to ackno edge both the fact of our separateness and faith in the visible continuity of the Church.

knowledging God's presence in our separateness, we should not forget to insist on our historical participation in the unbroken line that leads to Pentecost. We should resolve the more earnestly, just at this centennial time, to drink more deeply — in our theology, our liturgy, and our discipline — from the vast resources of the ages. We should not allow the fact of division to sever our ties with the line of gracious descent that leads us through history to the apostles and the prophets.

We cannot leap from 1857 or even from 1519 across history to Christ and the apostles. We have to pass through history in the continuity of the ministry of grace. We should not be tempted to take the jump. We should want to be part of the line. We should want our church to be part of it. Twenty thousand years from now, should the Lord allow history to go on that long, those to come will look back on us as the people of the early Church. When they do, we want them to look back on the Christian Reformed Church as one stream flowing somehow within the main tributary of grace and truth. We do not want them to record our first centennial as the celebration of a historical dismemberment.

MY FIRST THOUGHT was about the hundred years. My second is about the celebration of the hundred years. Is the centennial of a denomination a time to celebrate? It can be, depending upon what we celebrate. We have been providentially born by baptism into a particular denomination and have been graciously given a participation in grace and truth through that visible organization. We have also been molded by and informed with the particular genius of our historical and visible denomination. And for what we have received, we should be grateful. But I am doubtful that the hundred years existence as a separate denomination is to be celebrated as a good thing in itself. We may be willing to grant that separate churches rather than one visible Church is a necessary thing, given the sins and the mistakes of the past. But the centennial of a separate Reformed church is a reminder of the tragedy of the necessity. We have to accept it now as a fact. But we are not allowed to rest comfortably in the fact. We ought to accept it, at least in part, with sorrow and repentance. Our celebration of our own separate existence, then, ought to be subdued by the presence of regret for its necessity.

Can we keep a feast to honor the fact of division? Let it be said that God has blessed us much in our separate existence; it is still a separate existence. Let it be said that the invisible Church is one and shall be one; but let us not turn a useful distinction into an escape from the fact that the Church which Christ left behind was one visible fellowship. The glory of the invisible should not make the tragedy of a divided Church more palatable. As long as we confess one holy catholic Church we simply may not accept with casualness the divisions of that Church, nor our own role in those divisions. We all know that a single congregation should bear all the characteristics of catholicity and thus be a complete manifestation of the catholic Church. But this should not mean a comfortable acceptance of many discrete manifestations of the catholic Church separate from the unity of those manifestations in one organism. We know also that unity need not mean uniformity. But unity does mean unity. And unity must, in spite of all our difficulties with the fact, mean outward as well as inward, visible as well as invisible unity. As long as we are not honestly involved in the quest for that unity, we cannot celebrate our centennial with ease of conscience. The quest for unity must be a quest for unity in truth, for the universal recognition of the Jesus Christ preached by Paul and confessed by the early Church as the Head and King of the Church. But there must be the quest. We must not allow the observance of our centennial of separateness to be a token of indifference to the quest for unitedness.

I WOULD, therefore, that our celebration be tempered by godly sorrow at our division. I would that it be savored by fervent prayer for the unity of the Church, of our church with other churches. I would that it be refined by confession of our implication in the guilt of indifference and complacency toward the divisions of the Church as though they were a good thing in themselves. I would that our centennial be an occasion for new and concrete discussion on the healing of the divisions.

I suggest that there be opened discussions between leaders of the Christian Reformed and the Reformed Churches in the pattern set by the Gereformeerde Kerken and the Hervormde Kerk in the Netherlands. Only in this way can we understand the present situation and its existing causes. Only in this way can we be of service to the Reformed Church of America. I suggest also that there be a renewed insistence on strengthening the Reformed Ecumenical Synod, working toward, and not backing away from, a real synod with the authority and prestige of a synod. I suggest that we renew the discussion of our ecumenical relationships. I suggest, finally, that there be a public statement by our Synod to the effect that, while we commemorate with humble gratitude the gracious blessings given to us in our hundred years, we do not accept our separateness itself as an ideal intended by the Lord of the Church and that we regret with profound sincerity whatever needless isolation we have practiced during the years of our existence.

Let us do these things, and then celebrate. But let us take care what we celebrate. That paradox-

Two Centennial Thoughts —Continued

ically unselfish egoist Walt Whitman said: I celebrate myself. Let us, rather, celebrate the power of Jesus Christ the Lord of our church, let us celebrate the ageless grace of God channeled to us through the Church of many hundreds of years, let us celebrate the real blessings of grace that God has given during the hundred years, but let us not, whatever we do, let us not celebrate ourself.

Bavinck on Protestantism and Ecumenicity

Perhaps no problem so insistently vexes the Protestant mind and conscience as the problem of sectarianism, the splintering of modern Christendom into myriads of disparate and sometimes warring parts. When the Roman Christian taunts the Protestant Christian about this problem, what is the Protestant reply?

No doubt there is more than one good answer. But the answer given by the late nineteenth century Dutch dogmatician, Herman Bavinck, in his lecture De Katholiciteit van Christendom en Kerk* *is as pertinent and real as any that has been given. Here follows a fragment of it.*

H. Z.

. . . THE FACT IS that there lies in the Protestant principle, alongside of the element of church reform, also the element of church dissolution. The Christian church has crumbled into an innumerable quantity of little churches and sects, societies and organizations. . . .

Irrespective, however, of how harmful this interminable division may be for the unity of the church and the unity of doctrine, its comment on Christianity is not exclusively unfavorable. It goes to show that Christianity is still alive, that it is a power among the people, and that it is a reality which lives close to the hearts of the people. The riches, the manysidedness, the multiformity of the Christian faith are manifested in it.

External unity has more appeal to the eye. Rome takes every opportunity to exalt herself and to contrast her splendid unity to a disintegrated Protestantism. But those very same differences and contrasts to which the Protestant principle gives the freedom to develop alongside of each other lie concealed underneath the external unity of Rome. Hence it is not to be regarded as a curse, but as a blessing, rather, that Protestantism will permit of no false and unwarranted unity, and that it allows those churches to be externally divided which do not internally belong together.

It is a pity that the European State churches continue still to be affected by this Roman tincture and to seek their strength in an external union of faith with unbelief. Such a unity blunts the conscience, corrupts morality, and makes for thoroughly unwholesome ecclesiastical situations. This, therefore, is by no means the smallest gain of the sects, but especially of the free churches . . . that they have won freedom of religion from the state churches and have severed the faith and confession from every connection with the state. Accordingly, the Christian faith is now again, as in the first centuries of our calendar, entirely dependent upon its own resources. This fact will make it stronger, not weaker, in the spiritual struggle. For that reason the free churches without doubt have the promise of the future, though on this condition, *that they preserve the catholicity of the Christian faith* and of the Christian church.

Theologians used to make a distinction between fundamental and non-fundamental articles of faith. It was a distinction which was sometimes very mechanically thought of. . . . But, organically applied, such a distinction makes sense. Just as the one universal Christian church comes to expression more or less purely in the several churches, so the one universal Christian truth comes more or less purely to expression in the several confessions of faith. The universal Christianity does not have its being *above* the several confessions but *in* them. Just as little as any single church, however pure, is coterminus with the universal church, just so little may any confession, be it ever so purely governed by the Word of God, identify itself with the universal Christian truth.

Every sect which holds its own group to be the sole church of Christ, and regards itself as being exclusively in the possession of the truth, wastes away and dies as a branch cut off from its trunk.

The one holy universal Christian church, now the object of faith, will come into being for the first time when the body of Christ has attained its full maturity. And only then, too, will the body of believers come to the unity of the faith and of the knowledge of the Son of God, and know even as it is known.

*This lecture, together with several others on related themes, will be published by the Wm. B. Eerdmans Publishing Company in the near future.

The Primacy of the Intellect: A Tenable Concept?

by Anthony A. Hoekema

IN LAST MONTH'S *Journal* I traced the roots of the conception of the primacy of the intellect to the rationalistic philosophies of ancient Greece, and tried to show that the Biblical view of man is diametrically opposed to the anthropology of the Greeks, and to the primacy of the intellect as the Greeks taught it. I also tried to indicate that the Scriptures point away from any recognition of man's intellect as the ruling power of his soul, stressing rather the centrality and primacy of the heart.

In this article I should like to examine the views of certain outstanding Christian theologians on this subject, indicate why I do not believe the concept of the primacy of the intellect to be a tenable one, and suggest some practical implications of the position that not the intellect but the heart is the "directive center" of man.

FIRST, let us look briefly at what some of the most prominent Christian theologians have taught on this point. Augustine in his early, so-called Neo-Platonic writings (e.g., *De Libero Arbitrio*) did hold to a primacy of the intellect, very similar to the views of the Greeks. In his later writings, however, he laid much more emphasis on the will than on the intellect, thus definitely breaking with Greek intellectualism. So strongly did Augustine stress the importance of the will that he is held by many to have taught a sort of primacy of the will. In his *De Trinitate,* however, written during the last part of his life (400 to 428 A. D.), and therefore representing his mature judgment, Augustine advances a view of man's soul which transcends both the primacy of the intellect and the primacy of the will, revealing a tremendous insight into the unity of the soul.

In Book X of this work he finds an analogy of the Trinity in the triad: *memoria, intelligentia,* and *voluntas* (memory, intellect, and will) within the human soul. These three functions, he asserts, are not three minds, but one mind; not three lives, but one life; not three substances, but one substance. These three functions, he continues, are wholly equal to each other. These functions are, moreover, inseparable from each other: thinking always involves willing and willing always involves thinking. Furthermore, Augustine maintains, as when we ascribe an *opus ad extra* to one of the three Persons of the Trinity, we mean to say that this work is being done by all three Persons, so when we ascribe a mental act to either the memory, the intellect, or the will, we mean to say that such an act is done by all three functions working together. "All that we do is done by these three." According to the view of the soul here advanced, no one function is ever active by itself; it is always the whole mind or soul which is active in all of its workings. This amazing insight of Augustine's into the unity and interrelatedness of all the functions of the soul not only anticipates the emphasis of present-day psychology, but thoroughly refutes the idea of either the primacy of the intellect or the will.[1]

We move on next to Thomas Aquinas, the outstanding exponent of medieval scholasticism. In him we find a view of man which is, in its essential features, more Greek than Christian. Aquinas arranges man's functions as follows: At the top is the intellect, next comes the will, and then the passions, which he divides into the concupiscible and the irascible. Below these come the senses and the vegetative powers, which do not concern us just now. Before the Fall the passions were subject to the intellect, but now, after the Fall, the passions rebel against the reason and are no longer subject to it. When, however, in justification man receives again the *donum superadditum* which was lost by the Fall, reason is again able to keep the passions in check.

Aquinas's conception of the functioning of the intellect can be expressed in four statements: (1) The intellect is the highest power of the soul; (2) the intellect is higher than the will because it ultimately moves the will; (3) the intellect is supposed to rule over the passions, though it does not always do so; and (4) virtue is defined as the subjection of the passions by the reason.

Notice now how very similar Aquinas's anthropology, which is in many ways the weakest aspect of his teachings, is to the Greek view of man. In last month's article I called attention to three im-

1. Needless to say, much more could be said about Augustine's views on this question. Limitations of space permit only this very brief summary. The same observation should be made about the other theologians treated in this article.

plications of Greek anthropology by way of evaluation: the deification of the intellect, the moral integrity of the intellect, and the idea that the essential moral conflict in man is the opposition between reason and the appetites or passions. As regards the first point of evaluation, though Aquinas did not say that the intellect is divine, he did say that the intellect is the most *God-like* power in man. As regards the second point of evaluation, the moral integrity of the intellect, in Aquinas evil is associated more with the passions than with the intellect. There are, in fact, two contradictory strains in Aquinas on this point. In the *Summa Theologica,* I-II, Queston 24, Article 2, he says, "The passions of the soul, insofar as they are contrary to the order of reason, incline us to sin; but insofar as they are controlled by reason, they pertain to virtue." This, of course, is typically Greek; on this basis the reason is considered morally good, and evil is located only in the passions. But in I-II, Question 74, Articles 5 and 6, he advances the opinion that sin may be in the reason, since reason may either err in its knowledge, or may fail to restrain the passions. Here Aquinas follows Scripture rather than the Greek philosophers, by admitting that the reason may sin. These two contradictory lines of thinking, however, are both found in Aquinas, pointing up the fact that the Greek view of man has by no means been transcended by him. As to the third point of evaluation, namely, that the essential conflict in man is that between reason and the passions, you will recognize that this typically Greek notion is implicit in the view of man found in I-II, 24. The entire scholastic conception of the image of God in man, and of the effect of the Fall on that image, reflects Greek anthropology. Note, too, how this Greek conception has distorted Aquinas's interpretation of Galatians 5:17: "The flesh lusts against the spirit by the rebellion of the passions against the reason" (I, 95, 2).

The anthropology of Aquinas, therefore, is in its essential features more Greek than Christian. Note the following consequences: (1) According to Aquinas, reason has only been *weakened* by the Fall; it is not totally corrupt. Corruption is found more in the passions than in the reason. This failure to recognize the total corruption of man's reason is reflected in the scholastic theology all along the line: in its overly rationalistic apologetics, in its conception of natural theology, in its attempt to synthesize Aristotelian philosophy and Christian theology, and in its semi-Pelagian view of God's redemptive grace. Since man's reason is still basically unimpaired, God's grace requires the consent of man before man can be saved; ultimately, therefore, it is man and not God wh decides whether he will be saved. (2) This viev leads to an external conception of morality. Sinc morality consists essentially in subduing evil pas sions, the emphasis is now on outwardly virtuou deeds, rather than on the inner motive. Hence th idea of merit attaching itself to good works can b maintained. (3) Since sin is associated especiall with the passions, an ascetic emphasis become prominent in Roman Catholic thought: the highe morality of monks and nuns, the required celibac of the clergy, and the exaltation of the Virgi Mary as the supreme ethical ideal.

We see, then, that Aquinas followed Aristot more than Augustine in his anthropology, an thus went back to a view of man which was mor Greek than Christian. Time forbids examinin the views of more theologians on this question Let me just mention Herman Bavinck. In h *Beginselen der Psychologie,* published in 189 Bavinck affirms the primacy of the practic reason (meaning reason which distinguishes b tween good and bad). In an essay entitle "Primaat van Verstand of Wil," published afte his death in *Verzamelde Opstellen,* however, afte asserting that the intellect or reason does usuall precede the will, he goes on to state that this pr ority ought not to be identified with pre-eminenc or sovereignty. In other words, in this latest pr nouncement of his on the subject Bavinck rejec the primacy of the intellect both in the sense rank and in the sense of sovereignty.

It is, I believe, well known that the school philosophy known as the *Wijsbegeerte der We sidee,* whose oustanding exponents are Volle hoven and Dooyeweerd at the Free University Amsterdam, has completely repudiated the id of the primacy of the intellect, even in its fun tional sense. In a personal letter to the writer this article, dated September 23, 1948, Dr. He man Dooyeweerd expressed himself as follows:

> In all my works you will find a "principial" atta against the Greek-scholastic doctrine of the *anima r tionalis,* in which the idea of the primacy of the intelle was grounded. This does not, however, imply that would choose for the primacy of the will. On the co trary, I have shown that this entire dilemma stems fr the Greek conception of the soul, which left no place f the Scriptural revelation of the *religious root-unity* man's existence, designated as the "heart," the "sou or the "spirit" of man. (Translation mine, A. H.)

*I*S THE CONCEPT of the primacy of the int lect, in the sense of primacy of rank and primacy function, a tenable one? I do not believe so. I b

2. Calvin's teachings on this subject are, unfortunate not entirely consistent; while repudiating Greek anth pology in all its main essentials, he does retain certain re nants of the "primacy of the intellect" conception (s *Institutes,* I, 15).

ieve that the conception of the primacy of the intelect partakes of the errors of what is known as "facilty psychology" — that view of the mind which divides it into various separately functioning faculties or powers. It is only when you think of the intellect as functioning separately from, say, the will, that you can say that the intellect directs the will. But when you thus split up the soul into several independently functioning faculties, you commit the error of "personifying" the faculties: endowing them with personal qualities. Actually, it is never the "intellect" which guides or the will which "chooses"; it is always the self which guides and the self which chooses. Further, the faculty psychology disrupts the unity of the soul, splitting up what always functions as a unit. Again, the faculty psychology oversimplifies, treating as single faculties what are often very complex acts. Moreover, the faculty psychology assumes that the faculties function in separation from each other whereas, as Augustine already saw so clearly, they always function together. All of these errors, I believe, are implicit in the conception that the "intellect" is somehow sovereign over the will, and over the rest of man.

Since it is simply impossible to think without willing, or to will without thinking, it does not make sense to say that "the function of thinking" is primary or sovereign over "the function of willing." Thinking implies paying attention, which is as much an act of the will as of the intellect; it involves making choices between various alternatives, which again implies what we call the will. Willing always implies thinking, for how can we will unless we think about alternatives between which to choose? Both thinking and willing invariably involve feeling, since all that we do is motivated by emotionally powered drives, and since all mental acts involve a certain feeling-tone. All the functions of the soul, therefore, are inextricably interwoven at all times.

So I would prefer not to speak at all of a primacy of the intellect in man, pointing rather to the heart (in the Scriptural sense) as the unitary center in man out of which are all the issues of life: intellectual, volitional, emotional, and so on. Is there not, however, an *element of truth* in the conception of the primacy of the intellect? May we not speak of a primacy of knowledge in human behavior? Is it not true that our knowledge of God, of ourselves, and of the world around us should determine our actions? Yes; I would certainly insist upon this. But to speak of a primacy of knowledge in human behavior is not the same as to speak of a primacy of the intellect, for two reasons: (1) Because knowledge is not obtained through the functioning of only one of man's "faculties," but is a product of the functioning of his whole soul (without emotionally derived motivation no man will acquire knowledge, and without volitional decisions between what is true and what is false no man will ever learn anything). (2) Because the kind of knowledge a man gathers depends ultimately on the moral and spiritual disposition of his heart — on whether his heart is regenerate or unregenerate. So, therefore, behind even the priority of knowledge in human behavior there is what we might call the primacy of the heart.

IN CONCLUSION, just a few practical implications. My purpose in combating the concept of the primacy of the intellect is not at all to be anti-intellectualistic. I am only trying to point out that we ought not to defend a psychologically untenable concept as something truly Reformed, that we should return to the Biblical stress on man as a whole. Actually, viewing the heart, in the Biblical sense, as the determinative center of man rather than the intellect, will help to keep us from various forms of onesidedness. There is, for example, the onesidedness of the rationalist, who overemphasizes the intellect; the onesidedness of the activist, who overemphasizes the will; and the onesidedness of the emotionalist or mystic, who overemphasizes the feelings. We think of such theologians as Hegel, Ritschl, and Schleiermacher, to mention just three.

It seems to me that, in our Reformed circles, we must particularly be on our guard against a type of intellectualism, in which we overemphasize the intellectualistic approach. We must certainly study hard, preach solid sermons, and teach doctrines thoroughly — only, let us never forget, we are not just training intellects but persons. In preaching, in catechism teaching, and in pastoral work, we must strive to confront *the whole man* with the revelation God has given us in His Word. Preaching, therefore, may never be mere theological lecturing, mere moralistic exhortation, or mere emotional inspiration; it must always aim at the whole man! We may never be satisfied when young people who come to make profession of faith merely know all the answers; we must always look for genuine consecration of the heart to God.

The position advanced in this series of articles has important implications for the doctrine of total depravity. It is quite significant that, in the history of doctrine, the denial of total depravity has almost invariably been associated with a faculty type of psychology. Pelagius, for example, had a faculty psychology of the most vicious sort: the will is wholly unrelated to man's character, so that it can, at any moment, choose either good or evil. Aquinas's particular brand of faculty psychology located human corruption more in the passions and less in the reason, thus denying *total* depravity. The Arminians described in the *Canons of Dort*, III-IV, Rejection of Errors, Paragraph 3, hold that the will "has never been corrupted, but only hindered through the darkness of the understanding and the irregularity of the affections"; here again

Primacy of the Intellect — Continued

we see a rejection of total depravity expressed in terms of a faculty psychology, in which corruption is said to be seated more deeply in some faculties than in others. It follows, then, that the Calvinist, who stresses total depravity, should repudiate all forms of faculty psychology, and should maintain that man's corruption has its seat and center in the heart, from whence it pollutes equally all of man's functions.

Another implication of the Scriptural teaching about the heart as the source of all of man's intellectual activities is the thesis championed by such men as Vollenhoven and Dooyeweerd that a prerational commitment is prior to all philosophizing and to all logical reflection. We never think in a vacuum; our thinking is always the explication of assumptions which we make prior to our thinking. For the Christian those assumptions are ultimately rooted in the Scriptures as apprehended by faith; for the non-Christian those assumptions invariabl reflect his unbelief. There will therefore always b a basic and irreconcilable antithesis between a non-Christian systems of thought on the one han and all truly Christian systems on the other.

A final practical implication concerns Christia ethics. If, as Scripture teaches, the ultimate cente of man's activities is his heart, our ethical emphas must be, not merely on outward rules of conduc but especially on the disposition of the heart whic expresses itself in ethical behavior. This is precis ly the main thrust of the third section of our Heide berg Catechism: our moral life must be the ou ward expression of a deeply felt inner gratitude f our salvation. Our Lord constantly warned again those who serve God with their lips, but who hearts are far from Him. Our most important et ical problem, therefore, will always be the proble of deeper spirituality. Our goal may never be le than the consecration of the heart to God and to H service.

Toward a Sober Typology

by Carl Kromminga

IN THE FIRST SHORT PAPER in this series I tried to indicate the general direction in which the preacher should move in interpreting Old Testament history and the figures that appear in it. I did so under the beneficial stimulation of the late Prof. B. Holwerda's writing on that matter in . . . *Begonnen Hebbende van Mozes* . . . and with the aid of some of the principles which he has laid down in that book. Before turning more particularly to the problem of applying redemptive history to God's people today it is necessary to look briefly at the problem of typology in the Old Testament. It must be apparent to everyone interested in the subject of preaching on the Old Testament that a sound view of typology is essential to proper exposition and application of Old Testament texts.

It would not serve our purpose to go into the critical views of the typology of the Old Testament. Higher criticism did not neglect typology altogether, but it gave to it the same kind of attention that it gave to Old Testament history and prophecy. Real typology could not exist in the view of the higher critic, since type and prophecy are both predicated on the truth that the Most High has revealed the coming of His saving Son millennia before Christmas. But the conservative camp has not witnessed complete oneness of mind on the subject of typolog and a comparison of the three major schools thought on the subject will help us to arrive at sober typology.

The three major schools of thought have aris since the Reformation and in none of them is the evident a desire to return to the wild allegorizatio which characterized the writings of some of t Church Fathers and some of the scholastics. F allegorization in the manner of the Fathers rests a static view of the revelation of doctrine, and ten to treat Scriptural narrative as simply symbolizi gospel truth. The three schools of which we spe here are not termed schools of thought in the or nary sense of the term. Perhaps it is even better speak of three main views of typology, since follo ers of the representatives of these lines of thoug differ with their teachers on other matters and sir the representatives themselves were preceded in h tory by men of like mind on the subject of typolo The three major lines of conservative thought typology are represented by Cocceius, Marsh, a Patrick Fairbairn. I shall attempt to give the ba views of typology held by these men as they are scribed in the first volume of Fairbairn's monume al work, *The Typology of Scripture.*

COCCEIUS and those of like mind with him istinguished between innate types and inferred ypes in Scripture. Innate types are those which re expressly called types or indicated as types by cripture itself. Inferred types are those which re not specially noted or explained in Bible passages ther than those in which they first appear, or are ot called types when described, but which, never he less, can be inferred to be types on probable rounds, "as conformable to the analogy of faith, nd the practice of the inspired writers in regard o similar examples" (p. 11). It was felt that Christ ould be found in all of Scripture only if these inerred types were present. The governing principle as, therefore, excellent, but in practice men of this chool or line of thought often failed to distinguish etween incidentals in Old Testament narrative and hat which was intrinsically typical (pp. 11 and 13. he examples given show the extremes to which his typology can go. See also, L. Berkhof, *Principles of Biblical Interpretation.* Grand Rapids, 950. p. 146).

The excesses of the Cocceian kind of typology produced many shades of reaction. The most respectble reaction took specific shape in the writings of Bishop Marsh. He wrote,

> There is no other rule by which we can distinguish a real from a pretended type, than that of Scripture itself. There are no other possible means by which we can know that a previous design and a pre-ordained connection existed. Whatever persons or things, therefore, recorded in the Old Testament, were expressly declared by Christ or by His apostles to have been designed as prefigurations of persons or things relating to the New Testament, such persons or things so recorded in the former, are types of the persons or things with which they are compared in the latter. But if we assert that a person or thing was designed to prefigure another person or thing, where no such prefiguration has been declared by divine authority, we make an assertion for which we neither have, nor can have, the slightest foundation (Fairbairn, p. 19).

n this country Moses Stuart held "that just so much f the Old Testament is to be accounted typical as he New Testament affirms to be so, and *no more*" Fairbairn, p. 19).

A third line of thought on typology developed in eaction to the principle formulated by Marsh. 'atrick Fairbairn formulated this third view and ery many English and American conservatives fol- ow the main points of his typology. The view which 'airbairn sets forth is sane and sober. It represents n effort to go to the basic principles of that which s typical in Scripture without bogging down in uperficialities and without limiting types to those n which the New Testament writers indicated the ypical element directly. Fairbairn holds that the lew Testament writers did not intend to define the mits of the typical, but simply demonstrated, as heir purposes required, the typical character of the hole Old Testament story (p. 22).

FAIRBAIRN does not seek to limit the idea of type to "a certain pattern or exemplar exhibited in the position and character of some individuals, to which others may or should be conformed" (p. 42). This is the strictly limited use of the word "type" in the New Testament. Fairbairn is interested in the broader questions of the relationship of the Old Testament figures in general to the realities which they represent under the gospel. He understands the word "type" in the theological sense, "that is, conceiving its strictly proper and distinctive sphere to lie in the relations of the old to the new, or the earlier to the later, in God's dispensations . . ." (p. 46). Two elements are involved in this definition. First, the Old Testament factor must resemble the New Testament reality in spirit or form. Second, types must have been ordained and designed by God "to foreshadow and prepare for the better things of the Gospel" (p. 46).

This last fact involves two presuppositions. First, the realities of the gospel are the ultimates which God had in view in planning the typical. Second, says Fairbairn, "to prepare the way for the introduction of these ultimate objects, He placed the Church under a course of training, which included instruction by types, or designed and fitting resemblances of what was to come" (p. 47). The fact that the New Testament speaks of its time as the "end of the ages" points to the validity of the first presupposition (p. 47). The fact that the Old Testament is spoken of as the period of the Church's comparative childhood renders the second presupposition valid (p. 48). Further, the Old Testament figure is at one and the same time symbol and type. In the Old and the New era there is one fundamental truth which is symbolized to the Old Testament believer in the figure, but symbolized *prophetically*, that is to say, in such a way that it points to a fuller revelation later (pp. 50-53).

What Fairbairn says here refers especially to ritual and legal types. The essence of his thought on historical types is given in summary form in this paragraph, following a treatment of some types.

> Similar explanations might be given of the other historical facts recorded in Old Testament Scripture, and invested with a typical reference in the New. But enough has been said to show the essential similarity in the respect borne by them to the better things of the Gospel, and of that borne by the ritual types of the law. The ground of the connection in the one class, precisely as in the other, stands in the substantial oneness of the ideas and relations pervading the earlier and the later transactions, as corresponding parts of related dispensations; or in the identity of truth and principle appearing in both, as different yet mutually depending parts of one great providential scheme. In that internal agreement and relationship, rather than in any mere outward resemblances, we are to seek the real bond of connection between the Old and the New (p. 66).

Historical types have the resemblances and defects with respect to the New Testament fulfillment that

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also obtain in the relationship between ritual and legal types and the New Testament antitype. And historical types were given in great number and variety in order to prepare properly for the coming of the end of the ages (p. 63).

We may summarize Fairbairn's principles and directions concerning types in this way: First, that which is forbidden or sinful in the Old Testament cannot be a type of the good and excellent in the New (p. 141). Second, types are to be discerned not on the basis of their spiritual perception by the Old Testament Church but rather in the light of their realization in the truths and revelations of the New Testament (p. 145). Third, the foundation and substance of typical transactions and institutions is to be found already "in their immediate relation to the patriarchal or Jewish worshipper . . ." (p. 150). Fourth, although symbols have only one radical meaning, that meaning or principle may be applied to many realities in the gospel (p. 154). This is especially important when an Old Testament type prefigures a truth which receives later fulfillment in Christ *and His people.* The organic union between Christ and His Church makes it inevitable that some Old Testament types apply first to Christ and, by way of Him, to His saints (p. 157). Finally, due attention must be paid to the essential difference between the nature of type and antitype. The type is "lower," more external and present. The antitype is "higher," internal and heavenly (p. 158). To b sure, there are also externals which are importar in many antitypical persons and things. But thes externals give the key to the ultimate meaning c the Old Testament typical externals, they are esse tial forms of the antitype — see, for instance, th wholeness of Christ's body on the cross and th wholeness of the Paschal lamb (John 19:36).

The studious application of these principles wi result in the interpretation of Old Testament typ in a way that does justice to the truly typical whi spurning the superficial and the allegorical.

BEFORE we turn to the problem of applyin Old Testament historical material to the Church, w should remind ourselves of two important trutl indicated by Fairbairn in the rules given abov The inadequacy of any one figure to "bear" the who antitype should not be forgotten. David is a roy type of Christ, but he must still call Christ his Lor Again, we must never lose sight of the fact that tl spiritual life of the New Testament Church is pr figured in the Old Testament as well as the Chri Himself. Christ is the implication of the faith the Old Testament saint, and the Church can lea much from the defects and excellencies of the spi itual life of God's people who appear in the cour of redemptive history. To pass immediately fro the Old Testament story to Christ will be to mi something about Christ and His people implicit the Old Testament story.

When Paul calls the wisdom of the world foolishness with God (I Cor. 3:19), and when he elsewhere warns against philosophy (Col. 2:8), he has in mind that false and vainly imagined wisdom which has not acknowledged the wisdom of God in His general and special revelation (1 Cor. 1:21) and has become vain in all its imaginations (Rom. 1:21). But for the rest Paul and the Holy Scriptures in their entirety raise knowledge and wisdom to a very high plane of importance. It could not be otherwise. For the whole Bible affirms that God alone is wise, that He has perfect knowledge of Himself and of all things, that by wisdom He established the world, that He makes its manifold riches known to the church, that in Christ are hid all the treasures of wisdom and knowledge, and that the Spirit is the Spirit of wisdom and knowledge searching out the deep things of God (Prov. 3:19; Rom. 11:33; I Cor. 2:10; Eph. 3:10; and Col. 2:3). A book which proceeds out of thoughts like those cannot put a low estimate on knowledge, nor can it despise philosophy. On the contrary, wisdom is better than rubies, and all the things that may be desired are not to be compared to it (Prov. 13:11); it is the gift of Him who is the God of knowledge (Prov. 2:6 and I Sam. 2:3).

—H. BAVINCK, *Our Reasonable Faith.*

Seminary Internship

by Henry Schultze

IN LAST MONTH'S *Journal* I discussed the widespread demand for an additional year of training for seminarians who expect to enter the Christian ministry. This demand is found even within the Christian Reformed Church. There is, however, among all theological educators, disagreement as to the nature of this additional training. Some feel that it should be theoretical in character, others that it be practical. It is not surprising that a large majority favors practical thinking, for in all areas of the American educational world emphasis is placed on the practical. Americans pride themselves upon their "know-how," and American educators, they feel, should teach "know-how." Hence most of the seminaries that offer an extended course of studies for the prospective minister favor some form of internship. Precisely what form this internship should take is in dispute. Studies are made from time to time, and all of them reflect a spirit of experimentation. A rather extensive study is now being made by the American Association of Theological Schools. One of the latest and most complete studies now available is that made by Dr. C. H. Morgan. It throws in clear relief the problems faced and still unsolved.

The Morgan report was begun in 1938 and completed in 1942. Of the 149 seminaries in existence during that time, some had nothing to report and others refused cooperation. The number of those actually studied was 98, among which was Calvin Seminary. The type of field work done in the 98 seminaries was divided into eight main classes.

Concerning the first class — Sunday-school teaching — all of the seminaries reported that students were used as teachers. Many Calvin Seminary students engage in this type of field work, but the work is in the main free from any faculty supervision, except when the faculty judges that the student is devoting too much of his time to it. Since the work is unsupervised and unrequired it is not regarded as belonging in any way to the curriculum of the student's academic work.

The second class of field work was done among young people. Of the schools reporting, 96 percent offered training in this area. Calvin Seminary does not offer such training, although such work is done on an extra-curricular basis by some of the students.

Work in helping out local ministers formed a third class of field work. Of the seminaries reporting, 81 percent made provision for training in this type of work. Calvin Seminary students engage in such field work, more or less under faculty supervision. Local consistories look to the faculty for supervision of this work, and they report to the faculty, particularly when they judge the student to be unusually weak or to be in error doctrinally. This type of work is assigned to students as the requests come in, hence the availability of it to the student is dependent upon the need.

The fourth main class of work reported on was student charge of small neighboring churches. Of the seminaries reporting, 77 percent gave students opportunity to do this type of work during the school year. Students who do this work have a twofold duty: to carry on their studies, and to take charge of a small church. This type of field work aids the student financially and trains him in the Christian ministry, but very often he can do justice neither to the work in the congregation over which he has charge, nor to his work in the seminary of which he is a student. Christian Reformed Church policy being what it is, this type of work is not offered at Calvin Seminary, except in special instances. The nearest thing to it is the summer field work required of Calvin Seminary students. The students are sent out to various churches in need of ministerial services, under the supervision of the professor of homiletics. But the supervision is, of necessity, not very thorough. Personal supervision is impracticable. Correspondence with the churches served, written reports by both the student and the consistory under which he served, and interviews between the student and the professor of homiletics — this is the extent of the supervision.

The fifth main class of field work was that done in the areas of religious education. Of the seminaries reporting, 75 percent offered this type of field work. Field work in music was offered by 65 percent. Some Lutheran seminaries used students in Lutheran primary and secondary schools. Calvin Seminary does not offer work in the general field of religious education, including music, but many Calvin Seminary students do serve as teachers of catechism, Sunday school, and as leaders of organizations whose purpose is educational.

Another main class of field work comprised missionary endeavor. Of the seminaries reporting, 64 percent offered such work. The work included missionary endeavor in settlements and slum districts, and street-corner preaching. Calvin Seminary does not offer such work, although many students engage in it under the auspices of local missionary societies and consistories. It should be

Seminary Internship — Continued

pointed out that in this arrangement the object is not training of the student but spreading of the gospel. If the work were under faculty supervision, the element of training could also enter.

A final main class of field work was training for leadership in children's activities. Of the seminaries reporting, 58 percent offered such work. The activities of Boy Scouts and groups of vacationing children provided two areas for this type of work. Calvin Seminary students may occasionally engage in work among children, but the Seminary does not offer a program of such work.

I have commented briefly on the types of field work offered by many theological seminaries. The range of work is of course much wider than I have indicated. Fifty-seven different kinds of work are mentioned throughout various reports, from Drama Productions, Government Park Service and Nursery School, to Research. Work among rural districts and the aged is also carried on.

A hasty survey of the Morgan report and other reports reveals that much of the work reported on is done in one form or another by Calvin Seminary students. Such a survey also reveals that very little of the field work done by Calvin students is carried on under faculty supervision. Most of the work could, however, be placed under faculty supervision so that the work would be utilized more effectively to train the student in the practical side of the ministry.

A program of field work, if it should be judged wise, would require the services of a competent faculty member. Of the schools reporting in the Morgan report, 42 percent had a director of field work. Certainly such a man is needed if field work is to be taken seriously, practiced effectively, and considered academically respectable. But even here there is little agreement among the seminaries. Some placed field work under the supervision of the professor of practical or pastoral theology; others gave the job to the head of the seminary. The dean was often made supervisor. Still others had a committee of professors or student leaders. This failure to agree is probably due to the lack of understanding by seminary faculties of the nature and value of field work, and to the small amount of money provided for it. The report now being prepared by the American Association of Theological Schools may show more definite trends in this matter.

Financing of field work presents another problem on which there is little agreement. One seminary used 12 percent of the total budget for field work. That is the highest reported. Others reported that no special allowance was given. Eight seminaries reported that every student engaged in field work received payment for his services; three reported that the students received no remuneration. One seminary reported that the students received an annual fee of one thousand dollars. Eleven of the seminaries calculated the remunerations in terms of payment per hour. The students received from 35c to $1.65 an hour. If the students received payment from the constituency they served, the seminary had no interest in the matter.

One of the most difficult problems regarding field work is the amount of credit to be given for such work. Here again practices vary widely. Twenty-two of the seminaries reporting required some field work for graduation. Twelve gave no credit, but required evidence of satisfactory work in the field. Others gave from one to twelve hours credit, depending upon the nature of the work.

There is some question as to where the field work should be placed in the academic year. Some of the Lutheran seminaries send students out into the field for a full year, usually after the middle year. The Lutherans have been among the first and the most persistent in offering and requiring field work, and their findings are well worth weighing. Another method is to integrate the work with the regular seminary work throughout the three years.

The Morgan report includes a report of student evaluation of field work done. The large majority of students reported that the work gave them valuable practical experience and acquaintance with ministerial problems. At the same time, the majority of the students felt that the field work should have had closer faculty supervision.

It is obvious that if the Christian Reformed Church should require of its seminary students another year of training in the form of practical field work, the Church will have to undertake a thorough study of the matter.

I should like to offer the following suggestions for such a study:

(1) We shall have to develop a philosophy of field work. At present we have not developed a set of principles to control and direct our thinking on this subject.

(2) We shall also have to work out a system of cooperation with the organizations who make use of students in field work.

(3) We shall have to develop some standard of academic measurement to evaluate the academic and practical worth of field work.

(4) We shall have to make an exhaustive study of the methods used in other seminaries, always bearing in mind of course that what is good and workable for other seminaries is not necessarily good and workable for Calvin Seminary.

If another year is to be required, and if that year is to take the form of field work, such a study is, it seems to me, imperative.

Notes and Letters . . .

(*Continued from page 2*)

ent and those who do not, the above mentioned is *not* one of them. None of us claims to have a "superior" talent. We merely have a talent.

"Judge not that ye be not judged."

Sincerely,
Philip J. Feringa.

Detroit, Michigan

SIRS:

Many people believe that the Christian Reformed group is strong because of its numerous separate organizations, but it is apparent, though gratifying, that the Rev. L. Verduin (May Journal) wants to save only Calvin College and its "ideology." We must not forget, however, that this means that *all* subjects be taught from the Reformed point of view, and, further, that *all* branches of human life be Christianized, including agriculture and cattle breeding. As to associations, they have a social and ethical side. The outings, picnics, and parties of "neutral" organizations may be of such a nature that Christians are obliged to avoid them. See 2 Cor. 6:14-18. This holds not only for Holland, but for everywhere. As to the necessity of separate Christian organizations we should figure with the duty of *corporate responsibility*, with the *relative value* of American *tradition* (see Article 7 of our Belgic Confession), and with the fact that *at present* there is a *revolution* going on in Europe and America which wants to destroy all the articles of our Apostolic Creed. Neo-liberals (who believe in system) and neo-orthodox (who believe in real paradoxes and despise system) reject the orthodox explanation of this creed, and they have invaded "most of the Seminaries" in America, says Georgia Harkness in her recent book, *Foundations of Christian Knowledge* (p. 100). In our struggle with the un-Christian forces we ought to use the best means that are available in our United States: — separate conferences, and separate organizations, if feasible. We are well under way to develop this idea as a Christian Reformed tradition. And other groups, even the N.A.E., are watching our developments with great interest. May God continue to bless us also in this new tradition.

Sincerely,
H. J. van Andel

Grand Rapids, Michigan

(*Continued on page 24*)

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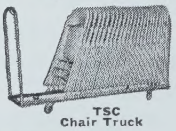

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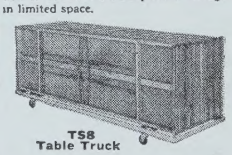

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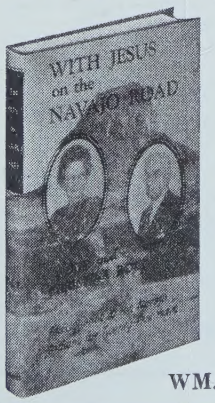

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Notes and Letters . . .

(*Continued from page* 23)

SIRS:

Most people to whom I have talked are happy with the expanded function and revised format of your periodical. I should like to suggest a further expansion of function that I think might be consistent with your professed desire to "attempt to serve Reformed communities across the nation by pointing out and commenting upon what is relevant and timely in Church and society."

I am suggesting that the above function could be served by broadening out to include areas other than articles and book reviews. I am thinking particularly of original poetry. If poetry is a legitimate medium of communication of an outlook upon life, it seems to me that there might be room for this in your journal without turning it into a literary journal. I am thinking not of all types of poetry, but only those which address themselves to religion in life, morality, and worship in the narrower sense. There should be such an outlet in our circles, and perhaps your periodical could embrace that function without relinquishing its broader function.

. . .

Sincerely,

Don Oppewal

Lansing, Ill.

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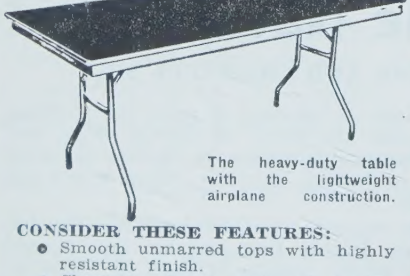

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